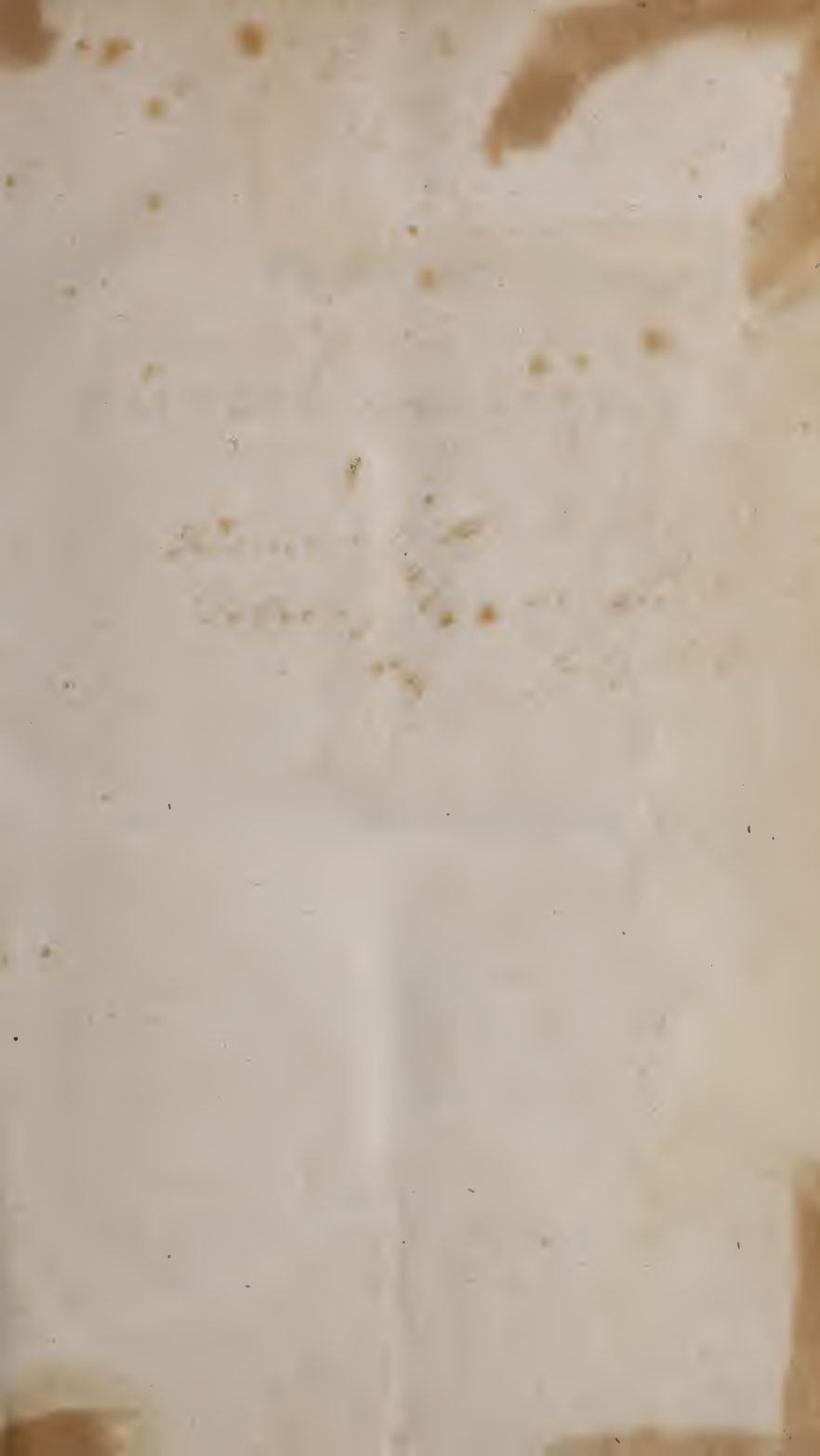


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MEMOIR OF REV. SAMUEL AMBROSE.

This worthy minister of the gospel was born in Exeter, N. H. His parents were both pious, being termed, in the style of that age, *New Lights*. When in infancy, Mr. Ambrose was so severely burnt that his life was in imminent danger, and his right hand so materially injured, that it was conceived it would incapacitate him for labor. At this early age of life, and under these circumstances, his pious mother prayerfully devoted him to the service of the Lord, and gave him up for the work of the ministry: and never did she renounce the hope that God would call him to labor in the vineyard of the gospel.

At the age of six years, Mr. Ambrose's father died, leaving him and five other children to the care of this devoted mother. In the spiritual welfare and religious instruction of her children this good woman felt a deep and lively interest; and not only read the scriptures to them, and instructed them in the religion of the blessed Redeemer, but also morning and evening prayed with them, and always at the table acknowledged God to be the author of all their mercies. What a blessing to have such a mother! and how much to be regretted, that all mothers should not in like circumstances imitate her pious example.

When eight years old he removed with his mother to Hollis, N. H. Soon after, a revival commenced in the place. Numbers of young persons became pious and united with the church, and among them were his two elder sisters.

Mr. A. speaks of being much alarmed during this revival. His exercises, however, appear to have been only the alarms of a guilty conscience aroused by the apprehensions of divine wrath. A consciousness, that he was unprepared to meet God, made the thoughts of death, judgment, and eternity, very distressing. In the account which he has written of these exercises, there appears to be nothing like true contrition for sin, or faith in the atoning blood of Jesus Christ. From this time he seems to have imbibed a self-

righteous system. He maintained a regard to his external deportment, while he overlooked altogether the state of the heart.

He soon after united himself with a society of young persons, who met once and sometimes twice in a week for the purpose of singing, reading sermons, and other religious books, and conversation upon select portions of scripture.

"When my turn for engaging in prayer drew near," says Mr. A. "I used to study to please myself and my hearers; without any regard to pleasing God." "And thus," continues he, "I went on, praying in this society, in families where I lived and visited, with the sick, with schools that I taught, and finally, with my own family." More than three years after he was married and settled in life, he maintained regularly morning and evening worship. So effectually did he compass himself about with sparks of his own kindling, that at one time he was ready to regard himself as a most distinguished christian. "But when I thought at all," says he, "upon my state, I regarded myself as a whited sepulchre, or as making clean only the outside of the cup and the platter."

In the 26th year of his age God was pleased to answer the prayers of his pious mother, (who had some time before died in the triumphs of faith) and to display his almighty and efficacious grace in bringing him to renounce all his self-righteousness, and humbly to submit to that righteousness which is by faith in the Lord Jesus Christ.

When his attention began to be more fixed upon the danger of building on a sandy foundation, he sometimes indulged the dreadful thought of wishing to escape from the presence and power of the Almighty. "I wished," says he, "I could find the place where God's eye could not see me, nor God's hand reach me?"

But the time had now come when this self-complacent and unhumiliated sinner was to be stripped of all his imaginary goodness, and rendered a humble beggar at the feet of Jesus. It may be interesting to those who read this Memoir to learn something of Mr. A's exercises from his own language. "I had been," says he, "all my life ignorant of God's righteousness, and going about to establish a righteousness of my own. From a child I had had a form of godliness—but was not only destitute, but wholly opposed to its power. I was attentive to the externals of religion;—constant at worship on the sabbath;—not profane in my language. I had neighbors who were loose, profane, regardless of the Sabbath, and had no form of religion in their families, and I could reprove them. But now I was made to see that, if I were saved, I must bow as low—must become as poor a beggar—must be as entirely and eternally in debt to grace, as my neighbors, who lived in neglect of all the forms of religion. I now found that my proud, wicked, deceitful heart, was full of opposition to God, and especially to his way of salvation by grace. I now found that I had a carnal mind, which is enmity against God. To think that I must have no credit for my good works, as I had termed them, seemed like cleaving the flesh from the bones. I have compared my case to that of a man who for years has been erecting a habitation. At length he

finds that his foundation is the sand, his materials unsound, and his house must be demolished and cast away. So I was convinced that my good works would avail me nothing, that my own righteousness was as filthy rags, and that I could do nothing that would be pleasing in the sight of a holy God, until I had a new heart. Yet after all, my loftiness was not laid low." Self-complacency is the last thing that the sinner will relinquish. "Now, said I, if God will bestow upon me his grace, and give me a new heart, how much I will live to his glory—indulging the thought of making compensation for the benefits received, rather than take them as a gift, and be in debt to grace." Would the limits of this brief memoir permit, it might be interesting to make farther extracts from Mr. Ambrose's writings in this place. Suffice it to say, that he soon after gave evidence of "being a new creature." The fallow ground of the heart was now effectually broken up—all grounds of self-complacency removed—and, as a humble, dependent, broken-hearted sinner, he was enabled to cast himself entirely upon the grace and mercy of our Lord Jesus Christ. His views of the mercy of God in his deliverance, were now as clear as his views of the justice of God were before in his condemnation. His first exercises, after the change took place in his mind, was a calm delight in contemplating the character of Christ, and the wonderful plan of salvation by grace. His soul was filled with love to the Saviour, and with joy inexpressible and full of glory.

His joys, however, were not uninterrupted. His experience of the exceeding deceitfulness of the human heart led him often to question the genuineness of his exercises and the sincerity of his repentance; and sometimes filled him with distressing doubts and fears. Yet, in the midst of fears and doubts, he had one consolation—he could look to Him who searcheth the heart and knoweth the ways of man; and from Him he received the cheering assurance, "Son, be of good cheer, thy sins are forgiven thee." When these doubts were removed, and his mind became settled, he publicly professed his faith in Christ, was baptized by the Rev. Eliphalet Smith, of Deerfield, and united with a Baptist Church in Rumney.

No sooner had Mr. Ambrose found the Saviour, than the love which he bore to him, and the ardent desire he felt for the salvation of sinners, constrained him, like the woman of Samaria, to visit his neighbors, and invite them to come and see a man who told him all things that ever he did. He could not rest—he entered immediately upon the work of an evangelist—exhorting publicly and from house to house—visiting neighboring towns, and testifying to all the grace of God.

It might be gratifying to have a particular account of Mr. Ambrose's exercises in view of the solemn work of the ministry. This gratification, however, we must forego—as his manuscripts are so much injured by time and accident, that nothing definite can be gathered from them. All we can learn is the fact, that such evidence was furnished to his own mind and to the Church, that he was called of God to preach the gospel, that with the approbation of his breth-



ren, he engaged in the work, in about six months after he made a profession of religion.

For two years Mr. A. preached in the vicinity of Plymouth, N. H. at which place his family then resided; but in the fall of 1781, a committee from Sutton, N. H. requested him to visit that place as a candidate for settlement. He complied with the request. Here he found a number of inhabitants, just making a beginning in the wilderness, and famishing for the bread of life. Here were a few Baptist professors ready to welcome Mr. A. as a messenger of Christ. But in the condition of the people there was nothing inviting, except their entire destitution of the means of grace. Yet, such was the demand for ministerial labor in the town and vicinity, that he resolved to remove his family to Sutton, which he did in Feb. 1782. In April a church was constituted, of which he was ordained the pastor, in Oct. of the same year. Over this church he continued to exercise a pastoral care till 1800—preaching, however, in neighboring towns one fourth, one half, and sometimes three fourths of the time.

Mr. A's early labors were blessed. A revival was experienced in 1782 and 3, which was quite general in Sutton, and extended to neighboring towns. Another pleasing, but more limited revival, was experienced about eight years after. The additions made to the church during these revivals, we have not the means of ascertaining. They must, however, have been considerable, as the church at one time consisted of about 80 members. But this church experienced a sad reverse from 1790 to 1800. During this time its members were much reduced—serious difficulties existed—heterodox sentiments prevailed. After much deliberation it was thought expedient in 1800 that the church should be disbanded, and that such members as remained steadfast in the faith should unite with neighboring churches. Mr. A. at this time united with the Baptist church in New London; of which he remained a valuable member till the time of his death.

From 1800 to 1820, Mr. A. besides preaching steadily upwards of two years in New Town, N. H. labored with considerable effect in Goshen, Bow, Nottingham, Weare, New Boston, Westmoreland, Danbury, and in several other places—and also performed a large amount of service for the Missionary Society of Massachusetts. His missionary labors extended into the northern parts of New Hampshire, Vermont, Maine, and Canada.

As a missionary he was prudent, zealous and indefatigable in labor—and his labors were not in vain in the Lord. His journals, though imperfect, present him to us amidst hardships, toils and labors, instructing the ignorant, comforting the feeble minded, encouraging the weak, and preaching the gospel of the kingdom to the poor. It was his privilege often to labor amidst revivals, where he had the unspeakable pleasure of pointing anxious sinners to the Lamb of God, and of leading willing converts down the banks of Jordan.

One circumstance in the life of Mr. A. ought not to be passed over in this place. Up to the year 1810 he had enjoyed the most



perfect health. That year he engaged in a mission in the State of Maine. Soon after his arrival in the town of Vienna, he was visited with a severe and protracted sickness. For ten weeks he was confined to the house, and a considerable part of this time his life was not expected. This sickness was peculiarly afflictive, as he was far from home, among strangers, and deprived of the consoling pleasure of the presence, care, and sympathies of his beloved family. But in this sickness he found kind and sympathizing friends, whom he remembered with the liveliest emotion of gratitude to the last. He enjoyed also an inward peace and serenity of mind, which no outward circumstances, no vicissitudes of time could destroy. His peace was made with God. He knew in whom he had believed. He enjoyed the presence of his Saviour, and felt that, whether living or dying, he was Christ's. From this sickness he was restored gradually to the enjoyment of the most perfect health—not, however, without experiencing such effects as materially impaired his speech.

From 1820 to 1828, Mr. A made a few short missionary excursions, but was generally at home during the week, and preached in neighboring towns on the Sabbath. During this period he rendered much seasonable and gratuitous service in adjacent towns in times of revival. The last two years of his life were a season of severe affliction in the family. For fifteen months Mrs. Ambrose was confined by sickness. She died in January, 1830, enjoying a good hope of being with Christ, leaving a husband and ten children to mourn her loss.

His afflictions were received in the spirit of humble resignation, and were, doubtless, instrumental in preparing this venerable servant of Christ for his approaching dissolution. They evidently quickened his zeal, increased his humility, and produced a more unreserved devotion in the service of Christ. He now seemed fast ripening for the joys of the upper world. The third Wednesday in May he met his brethren for the last time in New London. On that interesting occasion he had the privilege of uniting in the public worship of God, and of witnessing the administration of the ordinance of baptism. In the exercises at the Meeting-House, and again at the water, he took a part. At the water he spoke with uncommon freedom and earnestness. He remarked, that, during the course of his ministry, he had been favored with many such privileges, having baptized in three states and in thirty-six different towns;—that probably, this might be the last opportunity he should have of witnessing the administration of that precious ordinance, or of addressing those present. He felt that time was short, even now the time of his departure was at hand, and thanked God he had some comfortable evidence that he was ready to be offered up. He exhorted his brethren with steadfastness of purpose to cleave unto the Lord, and sinners to flee from the wrath to come, and lay hold on the hope of the gospel.

The next Lord's day he attended worship in Sutton. At the close of the afternoon's services he gave an exhortation, accompanied with much feeling and warmth, and concluded by observing

that those whom he addressed might never more hear his voice. His apprehensions were realized. That week he enjoyed usual health, till Saturday evening, when he complained of acute pain and distress about the heart, accompanied with extreme languor and faintness. The family physician was soon in attendance, but no relief could be afforded. The silver cords were loosed—the golden bowl was broken. He continued to sink—the languid pulse beat lighter and lighter, till six o'clock the next morning, May 30, 1830, when he died, aged 76.

Perhaps about the hour on which the Saviour left the grave, triumphing over death and the powers of darkness, the redeemed spirit of this servant of the Lord, emancipated from the body, ascended to glory! His funeral services were attended, the Tuesday following, with every demonstration of respect for the deceased, and of sympathy for his afflicted family. On this occasion Rev. S. Pillsbury preached a solemn and appropriate discourse from Ps. cxvi. 15. *Precious in the sight of the Lord is the death of his saints.*

In contemplating the history of this good man, the exhortation of the apostle comes home with force: "Be ye followers of them who through faith and patience have inherited the promises." That survivors may be the better prepared to do this—a few particulars in the life and character of Mr. Ambrose will be noticed, which seem worthy of imitation.

1. *He was eminently a just man.* In his intercourse he was strictly honest. He might have erred in judgment. He might have differed from others in his opinion of right. But no person can, with good reason, charge him with *intentional wrong*. Through life it was evidently his object to do to others as he could wish them to do to him in like circumstances.

He was just to the characters of men. To reputation he maintained a sacred and inviolate regard. The writer of this article has observed with much satisfaction, that in these times when slander often appears to be the ruling passion, and when many regard reputation and character as common plunder, he never heard Mr. Ambrose speak amiss, or make an unkind remark respecting an absent person.

While some have indulged themselves in speaking freely of the failings of others, he has held his peace, or kindly administered reproof. A good name is better than precious ointment, and happy would it be for the church and for society, if all would imitate the worthy example of the deceased in preserving it inviolate.

2. *Mr. Ambrose was remarkably diligent in business.* He felt the worth of time, and carefully redeemed it. From his childhood he was in the habit of rising early in the morning. Seldom were his eyes closed in sleep after the sun had risen upon the earth. It is no small commendation of his diligence, as well as economy, that while receiving from the beginning, a very limited salary, and sometimes only a mere pittance, he was enabled by industry and good management to maintain a large family, defray the expenses of sickness, and leave something for the benefit of his children.

But it was not in the business of the world only that he was diligent. He served his God with fervent and uniform devotion. He never indulged in sloth. He always found enough in secret devotion, in reading the scriptures, in meditation upon divine things, and in pious conversation, to engage his thoughts and affections the first hours of the day. His habits of diligent application he carried through life. No hour was suffered to run to waste. Whatever might be the business of the day, whether attending the sick in his family, or laboring in the field, or preaching the gospel, or visiting from house to house, he engaged with promptness and cheerfulness. And to this habit of redeeming time much of his usefulness as a man and as a minister are to be attributed. By early rising and diligent improvement of time he found, even amidst the pressing cares of a large family, much leisure for prayer, reading the scriptures, and religious duties.

3. *Mr. Ambrose was a man of prayer.* Devotion was the life and delight of his soul. He lived and walked with God. In an eminent degree he felt his dependance on Him from whom cometh every good and perfect gift. His public devotions were ordinarily humble, appropriate, and fervent. He did not study to avoid uniformity of expression in this exercise; yet such was the humble fervency of his spirit, that he often seemed to approach the throne of grace in a way nearer than any which he had tried before. Sometimes he would rise quite above himself, and pour out his whole soul in unpremeditated strains of pious and holy devotion. Family prayer he maintained with uniform consistency and exemplary simplicity, and seldom failed to excite in those present an interest in the exercise.

He was much in secret devotion. Few men, we apprehend, prize the privileges of the closet more highly. It has been observed by persons most intimately acquainted with him in domestic life, that he allowed not the morning to pass without retiring and spending a season in the closet. This practice he observed at home and abroad.

4. *Mr. Ambrose carefully read the scriptures, and implicitly followed their instructions.* His pious mother early taught him to esteem the Bible above all price.

Before he was seven years old he read it through in course. From that time till his conversion, he was daily conversant with the scriptures. True, he read them either from habit, or early education, or a simple desire for knowledge, or perhaps from a wish to be confirmed in his self-righteous views. Yet the knowledge he thus acquired of the historical and doctrinal parts of the Bible was of great use to him in subsequent life. And when his eyes were opened to discover the excellency and importance of religious truth, he commenced the study of the scriptures with an humble, docile temper of heart. Truth was now the object of his researches. He did not, like many, study subjects more than the Bible. He did not suffer an inventive imagination to form theories and systems, and then bring as much scripture as he could, in support of them. But chastening every inordinate thought and imagination, that would wander beyond the range of scripture, he sought that wisdom



which is from above, from the oracles of God. His circumstances seldom allowed him to read commentators. When they did, he duly appreciated the privilege. Yet he regarded them only as helps, and read them with exemplary caution. He called no man master. He knew that the word of God would stand—and that every thing not in harmony with it, must fall. He looked to the word of God for doctrine, reproof, correction, and instruction in righteousness, and thus became thoroughly furnished unto every good work. Hence his views of divine truth were clear and consistent, because they were scriptural. He viewed the character, perfections and government of God, the state of man, and the glorious plan of salvation by grace, in the light of revelation. Hence too his ideas of doctrine and practice, duty and obligation, divine sovereignty, and man's agency, were consistent. He was neither an Arminian nor an Antinomian. Standing on the high ground of truth, he feared not the weapons of error. Indeed, so acute was his discernment of the meaning of scripture, and so thorough his knowledge of its doctrines and precepts, that his most wily antagonist found it no easy matter to entangle him in his talk.

5. *What he believed to be Bible truth, he faithfully inculcated both in public and in private.* In preaching he aimed to exhibit divine truth in its purity and loveliness. He never daubed with untempered mortar. He felt, that his only hope of success and of doing good, was the just and faithful exhibition of God's word. Such truths as affect the character and condition of the sinner in a natural state, he did not soften down for the sake of pleasing men. In his social intercourse he maintained the same firm regard to truth and faithful dealing with the souls of men. It was not enough that he had preached the gospel faithfully in public. At the close of worship, (especially week-day meetings) he generally entered into free conversation on spiritual concerns. And in his visits it was manifest that the truths of God's word and the welfare of souls lay near his heart. With uncommon readiness he would present such truths of scripture as might be adapted to the respective ages, capacities, and moral condition of the members of the family. Those who enjoyed his visits will long remember the kindness and faithfulness with which he used to converse on religious subjects, and the earnestness with which he pressed upon their consideration the truths of God's word.

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ON THE FREQUENT REMOVAL OF MINISTERS.

MR. EDITOR,

WITH the sentiments of "A Layman," in your last Magazine, I fully agree. The advantages of a long and affectionate union between a minister and his people are many and great. A pastor who has been stationary for many years, is far better qualified to administer suitable instruction, reproof or consolation, than a transient teacher possibly can be; and his people will receive with greater deference and candor the truths he delivers, than if they proceeded from a stranger. A protracted and endeared acquaintance creates mutual



confidence. The minister can address his hearers whom he has long known with unreserved freedom; and remembering his kind and soothing attention in their sorrows and his participation in their joys, they on the other hand esteem him, both as their friend and guide, and are prepared to receive benefit from his counsel.

But notwithstanding the obvious advantages arising from a permanent connection between ministers and their people, there are many instances of its interruption. In some cases a few short months have only intervened between the ordination services and arrangements for a separation; and in many instances, this relation has been dissolved when we could have hoped it might have been continued to a far distant day.

The remarks of "A Layman" have led me to reflect whether there was a remedy for this evil of which he complains. And in considering the remedy that was to be applied, it naturally occurred to me to inquire what are the remote or proximate causes of the frequent removal of ministers; if these are ascertained and avoided, their effects, which we deplore, may cease. For as the poet justly says on another subject;

"To know our disease, is half our cure."

Should the result of my own reflections be deemed unsatisfactory, I shall exceedingly rejoice if some abler correspondent will place this subject before your readers in a more clear and powerful light.

1. Permit me to say, then, that I think the haste in which ministers are now generally settled, is a cause of their frequent removal. I can recollect the period when six months or a year was not deemed too long a time for a person to officiate as a candidate. If that was rather too long a season for trial, do not many churches now go to the opposite extreme? A preacher is invited to occupy for a few sabbaths a vacant pulpit. Perhaps his personal appearance is interesting—he has a fine voice—and his talents are brilliant. He attracts a crowd of admirers. At once the decision is made—This is the man who will build us up and promote our prosperity. In the admiration of his talents, but little inquiry has been made as to his prudence, and solid acquirements. The church and society are determined forthwith to obtain him. He accepts their pressing and flattering invitation. But when the charm of novelty has passed away, they begin to feel that their choice was injudicious. They are convinced that the talents which at first delighted them, are more showy than substantial. They perceive a great lack of discretion, and are mortified in seeing a gradual diminution of hearers. This state of things leads to explanations, and if not to mutual recriminations, to a final separation. Now all this might have been avoided. Had the church looked with a more single eye to the glory of God, and sought with greater simplicity the divine guidance, and had they been chiefly anxious to procure "a good minister of Jesus Christ," they would not have been in this dilemma.

It is however but just to the churches, to state that a premature settlement, is not always their fault; ministers themselves, not un-

frequently urge it. In accordance with their own views, they have been invited to become pastors of churches to which they had not even preached once. And in other instances having spoken a few sabbaths, it was distinctly understood that they could not be candidates any longer. Thus societies have been virtually compelled to form a union, which they could have wished for a while to delay. As might have been expected, such hasty connections have been generally temporary, and attended with disappointment.

If then ministers and churches would form a permanent union, let them be well acquainted with each other, before they come to a settlement. Scarcely any consideration of personal convenience should induce a minister to obtain from a people a hasty invitation; and they should allow themselves time, not merely to know what are his pulpit talents, but what are his habits of private intercourse, his temper, and the manner in which he will discharge his pastoral duties. Having been thus cautious in placing their confidence, they will be more likely to confide in him till death.

2. The frequent removal of ministers is occasioned in part by the improper estimate in which the pastoral relation is held. I am persuaded it is not viewed by some in so sacred and important a light as it ought to be. And a connection that is esteemed as comparatively trivial, will be formed without much consideration, and nullified without much regret. Although I do not think that the pastoral relation is necessarily so durable as the matrimonial, which should only be severed by death, yet it bears a resemblance to it in importance. So many interests are involved, and so many sympathies are called into action in this connection, that nothing but the most grave and weighty consideration, can in my opinion justify its termination. When a pastor reflects on the hopes that will be disappointed, the feelings of friendship that will be wounded, and the bitter sense of loss that will be felt by those who have heretofore looked up to him as their spiritual father, he will not lightly resolve to leave his people.

3. And as ministers should not leave their people except for very important reasons, so they should not be tempted to do so by other churches. I am aware it is rather an old fashioned notion, but it has always appeared to me improper, that religious societies possessing wealth should feel themselves at liberty to tempt a minister who is useful and happy, to break away from his ecclesiastical engagements. I am afraid that such conduct originates in selfishness. It is not doing as they would have other churches do to them. It has been said of politicians, that every man has his price. I trust, for the honor of human nature, this is not true. I believe it is not. There are patriots who can neither be bought nor sold. But were it otherwise, churches ought never to act, as though ministerial talents could be purchased with money. I feel great respect for those ministers who are known to have resisted this temptation. I would say to churches, never covet your neighbor's minister; and to ministers, if you are free from worldly embarrassments, and happy and successful in your present sphere, let no considerations of honor or emolument induce you to leave it.

4. Another cause of the removal of ministers, is, the secular embarrassment of a church. Perhaps from the best of motives, but not, it is believed, in the exercise of a sound discretion, a religious society has involved itself greatly in debt. A house has been reared, but under circumstances, which, to keep it from under the hammer, a popular preacher is necessary. Now, it so happens, that there are not many popular preachers. Hence, after a minister has labored in season and out of season, and done his utmost, he fails of sustaining the concern. No fault is alleged against him. He is admitted to be pious, discreet, instructive and attentive to his people—but he is not popular. He cannot draw a crowd of hearers; and a crowd is necessary to meet the pecuniary engagements of the society. Another minister of solid worth is tried, and he experiences the same fate. In these instances, no blame can be attached to the ministers, their failure and their removal arise from circumstances beyond their control. Nor ought the church to be censured for desiring talents that will enable them to surmount their pecuniary difficulties. But it is to be greatly lamented that churches at any time should place themselves in a situation to need shining, rather than solid talents—and to be compelled to look more for gifts than for graces in the men they select for their pastors. I do trust that the painful experience of religious societies in our own and other denominations, in the removal of ministers from this cause, will lead to more cautious, pious and business-like calculations in the erection of houses for the worship of God.

Other causes of the frequent removal of ministers, no doubt exist; but for the present, I submit these, as worthy of the serious and especial attention, not only of our students for the ministry, but of all our pastors and churches.

EUMENES.

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REFLECTIONS ON THE LATE ECLIPSE OF THE SUN.

We thank our correspondent for the following reflections, on the late eclipse which so deeply interested the uncounted multitudes within its shade. The analogy which is here drawn, will, we hope, lead many to a perception of the moral eclipse, which prevents them from enjoying the vivifying effulgence of the Sun of Righteousness.

WE were lately contemplating, with a curiosity mingled with awe, the sublimest spectacle, which the natural world ever presents to the view of man. We saw the sun at noon-day gradually shorn of his beams, by the interposing shadow of the moon. We gazed in silent thoughtfulness, while the glorious luminary became more and more dim, as its disk slowly became hidden from the eye. We saw the gloom of twilight deepening around. At this moment, who, among the countless thousands whose eyes were fixed on the heavens, could have been so thoughtless as not to feel a sentiment of reverence for the mighty power of God; an emotion of humility, from the consciousness that the united force of all



created beings, could not restore the brightness of the sun, if God should ordain a perpetual eclipse of his light. Who, when the interposing shadow passed away, and the sun again shone forth with undiminished splendor, did not feel a glow of gratitude, and did not shudder, to think of that destruction of all animal and vegetable life, which would have ensued if that light had never returned? Who did not exclaim, "The heavens declare the glory of God, and the firmament showeth his handy work? Hallelujah—the Lord God omnipotent reigneth!"

It may be useful to consider a few analogies between this event, and the moral eclipse by which the gospel is hid to them that are lost.

This obscuration of the sun was the necessary result of the laws which God has established. There was in it nothing more supernatural than his daily rising or setting. It was so far from being a departure from established laws, that it was one of the strongest proofs of the stability and regularity of those laws. It argued no disorder in the universe, but rather displayed its wonderful harmony. It indicated no resistance to the will of God, but showed the exact obedience of the material universe to his pleasure. It reflected no dishonor on his government; but on the contrary, it called forth, from every being capable of thought and pious feeling, an emotion of wonder at the wisdom and power of God.

Not so the moral eclipse. This is the result of a wicked departure from God's moral laws. It is the consequence of rebellion to his will. It proves the deplorable disorder of man's moral nature. It reflects dishonor on the government of God, and therefore excites his displeasure. The gospel itself is a proof of this disorder. It is good news to men—and thus presupposes wretchedness. It proclaims pardon—and thus implies guilt. It announces mercy—and thus intimates unworthiness. It offers pardon and mercy, through a Saviour crucified—and thus insists, that men are helpless and ruined. It brings life and immortality to light—and thus takes it for granted, that men are by nature dead in trespasses and sins. That this gospel is hid, then, is not the fault of God, arising from any defects in his laws, or any neglect in his administration.

The eclipse of the sun was not owing to any failure of his light—any real diminution of his splendor. His bright orb was not affected by the shadow which hid his rays from our eyes. He was shining on, amidst that solemn gloom. Those inhabitants of our hemisphere who reside beyond the reach of the moon's shadow, saw him at the same hour undimmed. He was shining forth then with as free and benignant splendor, as if no shadow were intercepting his beams from us.

So the eclipse of our gospel to them that are lost is not owing to its own obscurity—to the diminution, or withdrawal of its light. No—the gospel shines like the sun in heaven. Bright and glorious in itself, it continues to be the power of God, and the wisdom of God unto salvation, whether men see and rejoice in it, or not. It is God's marvellous light, though it may be hidden from the eyes of multitudes. It is no detraction from the excellence and beauty of the gospel, that men see it not. Though its enemies assail it,



it is as safe from their attacks as the sun from injury by the moon's shadow. Though men hate and disbelieve it, there it shines. To the eyes of God's dear children, the gospel is precious, though hidden to them that are lost, as the sun continued bright to those on whom the shadow which hid its light from us did not fall. And let not the lovers of the Saviour be dismayed, though the enemies of the gospel rage, and take counsel together against the Lord and against his Anointed. Their hostility cannot blot out that gospel, any more than the moon's shadow could blot out the sun. Still will it shine, and shed its light on those who love God, until they shall reach the city where the light of the sun itself will be superseded by the brightness of the Lord God and the Lamb.

The eclipse of the sun was occasioned by the passage of the moon between the earth and the sun, so as to intercept the rays of light, in the same way that a cloud passing between us and the sun partially obscures him. The shade which fell on us was attributable, not to the sun, but to the dark body which interposed itself between.

So the eclipse of the gospel to them that are lost, is not to be ascribed to the gospel, but to the intervention of something else. Something has risen up between man and his Creator. Some dark object has interposed to hide the gospel from the eyes of men. *The god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.* Here is the cause of the moral eclipse. Here is the malignant agency which has shut men's eyes against the light. It is the god of this world—called sometimes the prince of this world—the prince of the power of the air—the devil—satan. He is here denominated the god of this world, to express the power which he has acquired over the hearts of men. They obey him as a god. They are led captive by him at his will.

While the sun was overshadowed, the only method of restoring to the earth his light and warmth, was to remove the interposing body. God would not create another sun to pour on us, from another quarter of the heavens, his cheering light; and leave the darkened luminary in perpetual eclipse. He would not make the moon transparent, so that the rays of light and heat could pass through to us. He would not alter the constitution of our nature, and that of the rest of the material universe, so that all things might go on prosperously in darkness. God would not alter his laws. The moon must roll away, and leave the light unobstructed.

So must the moral eclipse be removed, by taking away that love of sin, and that pride, which now blind the soul, and hide the gospel from its view. God will not give us another gospel. He will not alter it, so as to save men without repentance and faith. He will not change the love of sin and pride, so as to make them virtues. He has resolved to save sinners by the gospel alone, as it is, unchanged, unadulterated. To remove the eclipse, the darkness of the mind must be removed. The gospel needs no change. Let the love of sin and the pride of the heart be taken away, and the gospel will shine into the soul, as the sun shone again on the

earth, when the moon went on in her orbit, and the shadow passed away.

The eclipse of the sun was short. By the laws of the material universe, it could not continue long. The earth was going forward in her orbit round the sun, at the rate of a thousand miles every minute, and the moon was accompanying the earth in this rapid motion, at the same time that she was moving in her own orbit round the earth, with great rapidity, while the sun remained stationary. Of course, the eclipse must be short, for the same reason, that a flying cloud would but for a short time hide the sun from our view.

But alas! there are no natural causes which will terminate that eclipse by which our gospel is hid to them that are lost. There is no principle of motion in the depravity of man. This remains, increasing in strength and producing deeper darkness. The eclipse is, in its own nature, perpetual. The power of God alone can remove the obstacles, and let our gospel pour its beams into the dark and frozen soul. The same power which created the sun and the soul must interfere, to end the dismal moral eclipse. That arm of the Lord must be revealed, which stationed the sun in the heavens, and rolled the earth and the moon around their centre.

The eclipse of the sun ended, without producing any injury, so far as our knowledge extends.

But alas! *if our gospel be hid, it is hid to them that are lost*—lost forever—for into utter darkness will the enemies of God be cast. It is the loss of the *soul*. If that eclipse had continued—if the sun had never more shone on the earth—the effect would have been the speedy destruction of all animal and vegetable life. This calamity, awful as it would have been, would still have affected the body only, but could not have reached the soul, for that, if redeemed by the blood of Jesus, would have ascended from the darkened earth, to the world of unfading light.

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*Observations upon the Peloponnessus and Greek Islands, made in 1829.* By RUFUS ANDERSON, one of the Secretaries of the American Board of Commissioners for Foreign Missions. Crocker & Brewster: Boston, 1830. pp. 334.

WE cheerfully embrace an early opportunity of introducing this interesting volume to the notice of our readers, and of presenting them with an outline of the narrative which it contains.

It is already well known that the American Board of Missions have for many years directed a considerable portion of their attention to the countries bordering upon the shores of the Mediterranean. Messrs. Fisk and Parsons, their first missionaries to Western Asia, have some time since "put off this their tabernacle," in this the original land of Patriarchs, and Apostles, and Martyrs. Year after year opportunities of usefulness have been occupied as they were opened by Divine Providence, until now extensive missionary establishments are beginning to illuminate this so long forgotten

and benighted region. In 1829, Mr. Anderson, one of the Secretaries of the American Board, was sent thither to direct some further arrangements, and specially to obtain such information in respect to Greece as might be of use in promoting the great cause of moral and intellectual cultivation in that country.

With these views, Mr. Anderson embarked at Boston on the 28th of November, 1828, and January 1, 1829, landed at Malta. Of this island he has given us many interesting particulars, and among the rest a more minute account than we have elsewhere seen of the spot on which St. Paul is said to have been shipwrecked.

From Malta he proceeded to the Ionian Islands, and sailing from thence on the 16th of April, 1829, landed at Clarentsa, a small port on the western coast of Greece. From Clarentsa he pursued his journey westward to Corinth, skirting the southern shore of the Gulfs of Corinth and Patras. From Corinth he proceeded to Egina, and from thence, returning, crossed the Peloponnesus a second time, on a line nearly parallel to his first rout, and passing through the very heart of the peninsula. From Olympia, on the river Alpheus; his most eastern point on this journey, he travelled southward as far as Navarino, from whence he crossed the country a third time, passing over the heads of the Gulfs of Messenia and Laconia. He afterwards visited Hydra, Spetsæ, and some of the islands upon the coast, and several of the most important of those in the Archipelago.

From this brief sketch of his rout it will be seen that Mr. Anderson has explored the Peloponnesus more thoroughly, and surveyed it in a greater variety of aspects, than almost any recent traveller. He visited it not merely to gratify literary taste, or pursue antiquarian research, but to inform himself and the American public what were the present condition and capabilities of the country, and what the manners and dispositions of its inhabitants, in order that in possession of more abundant facts, we might the more wisely direct our benevolent efforts. Hence while Mr. Anderson has shown himself feelingly alive to all that was beautiful or grand in nature or in art, he has everywhere taken pains to spread before us Greece as she is, and to let us see the actual state, both moral and intellectual, of this most interesting people. Nor is this all. The whole book is imbued with a spirit of piety and benevolence, which produces in the reader the constant conviction that he is in the society of a man of enlightened understanding, and enlarged, purified and animated moral sentiment.

The latter part of the book contains "Observations upon the territory, population, and government of Greece; upon the state and prospects of education; upon the Greek Church; and upon the measures to be pursued by Protestants for the benefit of the oriental churches." This will be found full of interest to all those who delight to mark the progress of a nation in the work of civilization, as well as by Christians of every denomination, who feel disposed to aid in the attempt to spread the gospel in liberated Greece.

We transcribe, almost at random, the following passages, as specimens of the manner of the work :



"The plain of Dara takes its name from a village situated on a mountain above its northeastern border. It is related of the Turkish commandant in this village, previous to the revolution, that, walking one day before a school taught in the place, he caused the *didascalos* to be dragged from among his pupils and bastinadoed. Our sympathies are not awakened on learning that this petty tyrant was soon after a prisoner in the hands of the insurgent Greeks at Calabryta. The plain is not far from a mile in width, and is ornamented by scattered pear and plane trees, and cultivated chiefly with wheat and maize. Mount Sacta rises on the right of Dara, with firs covering its lofty acclivities. Arriving at the opposite side of the plain, we crossed a considerable stream on a bridge, and at first I could not conceive whence it came, since a tall, unbroken ridge heads the valley. We were afterwards assured that it emerges, like the fountain of Erasinus, from beneath the mountain's base. It must come from the lake we saw on the other side. They call it the Dareiko, or river of Dara. We were now upon the head-waters of the Ladon, the beauty of which struck Pausanias so forcibly, that he pronounced this river to be the most beautiful of all that flow in Grecian or foreign lands. Just below the bridge, the Dareiko receives a streamlet from the south. We follow the river, and soon the plain contracts into a narrow valley, about a league in extent, cultivated with maize. Then the mountains advance on both sides, and form a beautiful glen, filled with willows, wild vines, and magnificent plane trees—a delightful asylum for coolness and repose. The river dashes rapidly along, yet with a gentle murmur, and amid its overhanging foliage 'the fowls of the heaven have their habitation' and 'sing among the branches,' joyful for such a refuge from the ardent beams of noon. Our feelings rose higher, I trust, than mere gladness; for we saw around us the hand of Him, whose goodness is such, that, in a world he framed for discipline rather than for enjoyment, he has yet bountifully diffused the means of happiness. I thought of the comparison, which Montgomery has clothed in the language of poetry—

If God hath made this world so fair,  
Where sin and death abound,  
How beautiful, beyond compare,  
Will Paradise be found!

At length we came into the valley of Pancrati, so called from a village on the mountains about an hour to the east. In its centre is a cluster of vineyards, and flocks graze on the partially cultivated hills around. Leaving the river to pursue its course to the Olympic plain, we ascended a hill, not knowing what to expect, but anticipating a change for the worse as scarcely avoidable. But no sooner did we look down on the other side, than we involuntarily exchanged expressions of wonder at the manner in which the Author of nature has been pleased to adorn some parts of this picturesque land. At our feet was lying a little, level plain with a rich soil, nearly shut in by hills, and divided into parterres like gardens, by canals bordered with natural hedges of willows and vines, the whole recently planted with maize. Here is another branch of the Ladon, or more properly the river itself, flowing from the eastward, where at some distance it is said to spring from a subterraneous channel that is supposed to communicate with the lake Phonia. Crossing over a bridge to the northern side, we soon found ourselves travelling on the banks of still another branch of the river, bordered with a narrow strip of land, and planted with maize where the ground is not too wet. The mountains are precipitous on either hand, with occasionally a cultivated slope. The road is but lit-



tle travelled, and, losing all sight of it, we kept along the foot of the mountain on one side, but hardly made our way among shrub-oaks, hawthorns, wild vines, and brambles. Towards night we came out among vineyards, enclosed by hedges, and ornamented by Lombardy poplars, the only ones I had seen in the Morea. They seemed like old friends, being familiar to the recollections of my youth. We had now travelled two hours upon this plain without perceiving its northern termination, nor had we found the village we were seeking. The only one in view was at an almost inaccessible elevation. Such a site for villages is, however, very frequent in Arcadia. They seem to have been perched upon mountains, as well to escape the exactions to which they would have been exposed from their Turkish masters if situated on frequented routes, as for security against the inroads of banditti; and sometimes, perhaps, a security to the bandits themselves. This was not the village we desired; so, guided by a peasant, we turned up into a most romantic, hidden dell, at the end of which, as the evening shades came on, we found a little village called Knoph-ta, with mountains towering almost perpendicularly around, their tops covered with clouds. The village contains thirty-six houses, but they had not escaped the fiery visitation of the Arabs. So little accustomed were the peasantry of this village to strangers, that, at the sight of one of our number in Frank clothes, they fled to their houses, and barred their doors. However a shepherd, somewhat more acquainted with the world, ventured to bring us a quantity of milk and our favorite yagourte.

A heavy dew fell in the night, and the thermometer in the morning was at 46 degrees in the open air, and 50 degrees in our tent. We returned to the plain at an early hour. It soon opened to the west, giving place to the villages of Cane, Carnesi, and Mazæca. The district is called Catsanes, and so is the plain, and perhaps also the river.

The plain is cultivated with maize, which the peasants were just ploughing into the earth. The plough has an exceedingly primitive aspect, with but a single handle, and the beam fastened to the yoke. It has no sideboard to turn over the earth, and does little more than tear up the ground. Indeed the poor husbandman is obliged to go over the same ground two or three times before it is ready for the seed, and after all, he does not plough as deep as our farmers think essential to good husbandry. The Greeks need instruction both in the theory and application of industry, as well as in letters and religion, and philanthropists should bring them aid in all these respects.

Wheat and barley are commonly sown in October, though on the richest lands the seed-time is later. The harvest on the maritime plains, is near the end of May and in June: on the higher grounds it is in July and August. Maize is ploughed into the ground in April, on the low land, and in May towards the elevated sources of the rivers, and even in June where the soil is wet. It may be cultivated in summer without artificial irrigation, and the grain in such cases is said to be particularly good; but the crop is more abundant when the ground is watered by art, and I recollect very few instances where maize was not grown in the neighborhood of fountains, or on the banks of rivers. The harvest is in September, or early in October, and an accurate traveller has said that the common produce is thirty or forty to one; but this seems almost incredibly small. The plains and valleys of the Morea are admirably adapted to the culture of maize; for the beds of the rivers are almost always more or less inclined, and so of course

are the valleys and plains. It is easy, therefore, to find a point in the river, from which the waters may be conveyed into small canals cut along the sides of the plain, just above its level. These sometimes run for miles all around the plain, and from them the water is conducted, in small channels made by the plough, to every part of the ground. The channels run in every direction according to the inclination of the ground, and they sometimes impart to the field a singular and grotesque appearance. We have seen the principal canals carried along the sides of hills scores of feet above the river's bed, thus fertilizing a considerable declivity. Maize requires the best soil. So also does cotton, which, like the maize, is planted in April and May, and matured in September; nor will it thrive well without artificial irrigation."

"Retracing our steps, we pursued a S. S. W. course, which soon opened the country in that direction. The descent appeared uninterrupted over a naked tract occasionally broken by hills, down to the foot of the mountains in the district of Contovounia—the highest range in the province, and one of its most striking features. Rising behind the town of Arkadia on the coast, these mountains stretch eastward, and form an angle with the Nomian range, though not connected with it. At seven we came to a spring of water and a shepherd's fold, welcome objects when we wished to encamp, but now becoming rather infrequent. The place was solitary, but we had no inducement to go farther. As has been repeatedly intimated, we felt nearly as safe in solitude as in cities, and our little cotton habitation, which a boy could carry with ease, made us quite independent. When we could find a smooth, grassy surface for a floor, we generally preferred our tent to the houses of the Morea. It was comparatively free from vermin, saved us from many interruptions, gave us more time for writing, and enabled us to travel more rapidly and with much less exposure of health. Without it I see not but we should have been obliged to take the beaten road of travellers, or to have slept repeatedly without covering.

Being wakeful at night, I occasionally heard noises from the hills, which our attendants said proceeded from wolves. The watchful shepherds shouted, and the sheep probably escaped. I was forcibly reminded of the "Good Shepherd." Were the flock near our tent to be forsaken by the shepherd for a single night, it would be scattered and devoured. Just as certainly would it be so with the flock of Christ in this world.

One of the great delights in travelling through a pastoral country, is to see and to feel the force of the beautiful imagery in the Scriptures borrowed from pastoral life. All day long the shepherd attends his flock, leading them into "green pastures" near fountains of water, and he chooses a convenient place for them to "rest at noon." At night, he drives them near his tent, and if there is danger, encloses them in folds, and at the first alarm he is roused for their protection. They know him, they know his voice, they do not flee from him, they follow him. The tender lambs he often keeps at home while their dams are feeding on the mountains, lest they be wearied, or lost, or fall down the fatal steep. When travelling, he tenderly watches over them, and carries such as are exhausted in his arms, or stops the flock till they are rested. Such a shepherd is the Lord Jesus Christ to his spiritual flock. Nay, far more: for he says, "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand."

## EDUCATION DEPARTMENT.

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SUBSCRIPTIONS and donations to the Northern Baptist Education Society, should be transmitted to John B. Jones, *Treasurer*, No. 123, Washington-Street, Boston. Communications to the Board should be addressed to E. Thresher, *Cor. Sec.* or left at the Society's Room, No. 59, Washington-Street.

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### QUARTERLY MEETING OF THE BOARD.

The Board of Directors of the Northern Baptist Education Society, held their quarterly meeting at the Society's rooms on the 8th of March. At this meeting ten new applicants were received to the Society's patronage, increasing the whole number of beneficiaries to sixty-one. Of the fifty-one beneficiaries under patronage previous to the last meeting, ten have been engaged at least a part of the past winter, in teaching school. Four had leave of absence, to supply destitute churches, and have preached with good acceptance. Two of them have been blest in their labors with happy revivals of religion. The others have been successfully prosecuting their studies. Testimonials from their respective instructors as well as information from the various neighborhoods, where the young men have become known as christians, as sabbath school teachers, and as ministers of the gospel, encourage the Board to hope that most, if not all, who are under the Society's patronage will become good ministers of Jesus Christ.

Seldom if ever have the Directors met under circumstances more flattering than at their late meeting. Many facts were presented, which evinced not only the growing usefulness of the Society, but also a happy increase of enlightened public sentiment in its favor. By this latter feature in our future prospects we feel much encouraged. The friends of the Society have ever felt an unshaken conviction in its utility; and, notwithstanding their progress has been opposed on the one hand by a prevalence of unfounded prejudices, and on the other by a want of a necessary patronage, they have never ceased to cherish the hope that they should ultimately be in the possession of such facts as would effectually silence the objector and appeal convincingly to the heart of christian benevolence. Such facts we now possess in rich and pleasing variety; and they plead on the Society's behalf with an eloquence which is felt.

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### A LIBERAL PROPOSAL.

A benevolent individual, on learning that there were probably many young men in different sections of the country of promising talents, for the christian ministry, who might be immediately called into a course of study preparatory to the ministry, did the Education Society possess the necessary means, generously offers to support, the sixty-first, the seventieth, and the seventy-sixth of the Society's beneficiaries, provided their beneficiaries shall amount to that number in 1831; i. e. when the Society shall have called into a course of study sixty young men to be supported from their ordinary income, he will support the sixty-first, &c.



We make public this liberal proposal, with a hope that it may suggest to other friends of the Society, the idea of doing likewise. Any individual, or number of individuals, who furnish the Society with the means of supporting a young man, have a right to nominate the individual who is thus to enjoy the fruit of their bounty: or, if they have no individual in mind, they may designate the State or territory, from which he shall be selected; provided always, the individual, thus nominated, or to be selected, shall be approved by the Board, and shall become subject to the regulations of the Society. Individuals who provide for the support of a young man, may also designate the Institution at which the individuals who are placed upon their respective foundations, shall pursue their studies, provided the Institution thus named be such as the Board approve; i. e. should an individual propose to support for four years a pious young man, of promising talents for the christian ministry, from the State of Ohio. in the University of Ohio, the Board would take immediate measures to select a candidate and place him in such a course of study.

From facts of daily occurrence, the Board of the Northern Baptist Education Society are convinced that there are in different sections of the country hundreds of young men, whose duty it is to preach the gospel, and who consequently ought to enter immediately upon a course of preparatory studies.

And in what way, permit us to ask, can the well-wisher to religion and his country, expect to promote the interests of each more successfully, than by educating in the way proposed, a promising young man? Suppose the individual thus called from retirement should become a distinguished scholar, and an able minister, and should be rendered instrumental in turning many to righteousness, what an invaluable blessing would he become to his country, and to the church of Christ!

We do not speak of patronizing young men of promise in the prosecution of literary attainments as being a newly discovered charity. This high order of charity has been known, and practised for centuries, and like the trees with which the Creator planted the earth, its seed is in itself. Roger Williams was a charity student, he was patronized by Sir Edward Coke, a distinguished lawyer in the reign of Elizabeth. By the munificence of this gentleman, he received those mental accomplishments which qualified him to act that distinguished part to which Heaven had appointed him, and for which his memory has long been blessed. Williams is but a single instance among thousands. But from this single instance, what abundant fruit has been gathered! Though the vine were planted centuries ago, it still flourishes. The memory of Roger Williams is cherished with lively emotions by millions in the old world, and in the new, and his sentiments are as familiar to the friends of religious freedom, as if they were still listening to the accents of his voice. There may be no Roger Williams to be educated at this time, but there are those who are fitted and designed by Heaven to act a part as glorious, for succeeding generations, as Williams did for those who followed him.

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#### A DAY OF PRAYER FOR LITERARY INSTITUTIONS.

It has been gratifying to learn that the last Thursday in February, was pretty generally observed in this region as a day of prayer on behalf of our literary Institutions. On the evening of Thursday a union prayer meeting was held by the several Baptist churches in Boston, at the meeting house of the first



church, now under the pastoral care of the Rev. Mr. Hague. This meeting was peculiarly solemn, and its effects upon those who were assembled, were evidently most happy. A similar meeting was held at the Old South by the Orthodox Congregationalists in this city.

Our hearts have also been gladdened by intelligence from a number of Colleges where the merciful Saviour is making the richest displays of his grace among that most interesting and promising class of our citizens. Behold, christian reader, what hath God wrought! Those who but a few days since were walking in the pride of infidelity, and under the dominion of sin, scoffing at thy prayers and despising the Saviour whom thou dost love and adore, are now rendered penitent, and meek, and humble. Now they bless thee for thy prayers, and say of the merciful Saviour with rapture and with praise, he is *precious*. It may not be in answer to our prayers, that these heavenly blessings were caused to descend, but it is unquestionably in answer to prayer, that the arm of the Lord has been thus made bare for the conversion of those who are so eminently fitted to do good to Zion. Yea, the prayer of faith has doubtless come up as incense before God, from the hearts of those who cry day and night unto him, that he would send forth laborers unto his harvest.

The fact is undeniable, that the Lord has rent the heavens, and come down with the power of the day of pentecost, and has revived his work in several of our colleges within a few weeks past. This fact, in whatever light we may view it, must be one of deep and solemn interest to us. If we have devoutly sought for this blessing by the prayer of faith, we have seen the willingness of God to bless his people in answer to prayer, and if our prayers have been faithless and without fervor, how are we admonished for our unbelief! Or, if we have not prayed at all, how are we reprov'd for standing all the day idle! The Lord is evidently leading forth his people unto victory. And shall we at such a time as this cast off our allegiance to him? No: let us rather put on the whole armour of God, and stand fast.

Encouraged by the promises of his word and his manifest willingness to bless, let us pray without ceasing. And if we pray in meekness, and humility, and faith, it will be with us as it was with Daniel, when he fasted, and wept, and prayed; Gabriel will be caused to fly swiftly with messages of mercy while we are yet speaking.

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#### AUXILIARY SOCIETIES.

The number of our auxiliary Societies is yet exceedingly small. But we are happy to know that they are increasing. Within a short time a female Society has been formed in Lynn, consisting mostly of young ladies. The plan of the Society is this; the young ladies meet once a month, and spend an afternoon, or evening, in needle work, the avails of which constitute one source of the Society's revenue. There are also a number of matrons, who are honorary members, and do not meet with the Society, but pay 75 cents per year. Another source of revenue arises from the fines imposed upon absent members, each lady paying for every absence six and a quarter cents, so that if she absents herself during the whole year, her tax is equal to that of an honorary member. The plan of this Society though unostentatious is nevertheless efficient. United energies become potent. The little rivulet, as it traverses the mountain's side, though beautiful, awakens no idea of vastness, but when it becomes united with

an infinitude of kindred streams in the deep bosom of a majestic river, it becomes truly sublime.

Another female Society, within a few days has been constituted in New Bedford. This Society has a prospect of becoming very useful and efficient. At the time it was constituted it forwarded to our treasury, (with the assistance of a few gentlemen) seventy-five dollars, the support of a young man for one year. We encourage ourselves to hope that in future they will be able, single handed, to contribute to the parent Society annually, the support of a young man. Thus they will be accomplishing an entire and very important work. Should the individual thus aided by them become a good minister of Jesus Christ, as we trust he would, thousands will arise in future years to call them blessed. The plan of this Society is such that any lady pays what she pleases, be it less or more. When the Society was constituted those who became members subscribed from fifty cents to five dollars annually. We like the plan of this Society also, because it gives the rich an opportunity to cast in of their abundance, and the widow her two mites. The Society meet once a month for prayer.

By a reference to the treasurer's acknowledgment of money received into the treasury during the last quarter, it will be seen that a former beneficiary has refunded the whole amount he ever received from the Society, with interest. This looks well. And we hope, for the encouragement of our patrons, that as the Society progresses, facts of this kind will multiply upon us.

*An account of Monies received by the Treasurer of the Northern Baptist Education Society, from Dec. 14, 1830, to March 8, 1831.*

<i>For life membership.</i>		James Tucker,	5,00
		J. W. Tolman,	5,00
Mr. Charles Roberts, by himself,	50,00	Rev. Epes Davis,	5,00
Rev. E. Thresher, by Nathaniel Tucker,		Mr. Ebenezer Pool,	5,00
Esq. of Milton,	50,00	Miss Swaim,	1,00
Rev. Calvin Newton, by his people in Bel-		The avails of a watch given by the late Noah	
lingham,	50,00	Davis in 1829,	20,00
<i>From annual members.</i>		ALSO.	
Dr. John Wales,	5,00	Nathaniel R. Cobb, Esq.	100,00
Zeba Spear,	5,00	Benjamin Mann,	1,00
Frederick Gould,	10,00	Mrs. Hannah Mann,	2,00
Rev. E. Thresher,	5,00	Mrs. Sally Mann,	2,00
Mrs. Elizabeth F. Thresher,	5,00	Interest on Mortgage,	309,00
Miss Sarah Fenner,	5,00	The avails of jewels, by an unknown lady,	2,00
Rev. Samuel Adlam,	5,00	Individuals in Old Colony Association in part	
Joseph A. Warne,	5,00	to support two young men for one year,	89,00
Deacon Samuel Beal,	5,00	From a female auxiliary, and individuals in	
H. Rogers Kendall,	5,00	New Bedford for the support of a young	
Dea. Jonathan Carleton,	5,00	man for one year,	75,00
William Graves,	5,00	Charles Street church on account of scholar-	
Calvin Haven,	5,00	ships. Nos. 1 and 2,	150,00
Elijah Mears,	5,00	Interest on Portsmouth loan,	374,00
Richard Fletcher, Esq.	5,00	On account of Salem scholarship,	67,00
David Cummings,	5,00	From a former beneficiary, refunded the	
Dea. Heman Lincoln,	5,00	whole amount received with interest,	60,00

# MISSIONARY REGISTER.

FOR APRIL, 1831.

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SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 52, Washington-Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

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## BURMAN MISSION.

EXTRACTS FROM MR. WADE'S  
JOURNAL.

Rev. and dear Sir,

*June 3, 1830.* We are now trying to preach Christ simply without referring to the Burman system at all. Hitherto we have thought it necessary to combat their errors. We are still at a loss to know precisely what is the best method of preaching to the heathen.

5. More company than usual. I think more than a hundred different persons have listened; and so many begged for books that we could give only to those who live at a distance. We have written to Maulmein for a fresh supply; but I expect we shall be out before they arrive.

7. Had from thirty to forty all the forenoon, and some attentive listeners among them; had more than usual freedom in showing them the nature of sin, and the impossibility of escaping eternal misery, unless they took refuge in Christ.

11. Company all day. A Burman who belongs to the Roman Catholics, after listening with the rest for some time, declared that he was a worshipper of Jesus Christ whom I preached, that he found a tract with a woman in town that contained the religion which he professed, at which he was quite surprised, and told the woman as she did not worship the eternal God, to give him the tract; but she would not, and then he bought it of her for half a rupee, and he had read every day since. I had a good deal of feeling for the poor man, as he seemed to have a zeal for

God, though not according to true knowledge. I urged him to pray earnestly to God for a new heart, because without holiness no man should see the Lord. Several Burmans from a distance begged tracts. Yesterday two priests from a distance called for tracts.

16. Yesterday we had company only part of the day, but to day we had more than usual. One man asked what was the first thing to be done in order to become a disciple of Christ, and several other questions in a manner which leads us to think he has some intention of embracing this religion. The worship of idols is in itself so absurd, that one would think it would be easy to convince them of the folly of it; but it is far otherwise. They are fortified on every side; and when nothing else will do, it answers all arguments to say that it is an ancient custom.

25. Have employed every leisure moment for a few days past in writing a tract of questions and answers, intended to embrace all the principal questions that Burmans usually ask respecting religion, and the objections which they are apt to make.

28. To day had more company than usual, being at least 50 persons assembled at a time. One whom we have for some time considered a hopeful inquirer, spoke quite boldly to day on the side of truth, before a large collection of people, but he lives at a distance, and is going off in a day or two.

*July 6.* Yesterday the long expected tracts arrived, and the demand for them is so great that 200 of "The View" and 100 Catechisms are gone already; and we are obliged to refuse a great many who ask for them, lest we



should be entirely out again before we can possibly get more. It seems as if the people were almost mad after them. The scriptures we are obliged to give very sparingly, as there are but a few copies in print. The people who come for books are from all parts of the country.

7. As great a demand to day for tracts as yesterday. One priest who had received Matthew sometime ago sent it back to-day saying he had copied it, and begged we would give him another volume.

12. It begins to be said that government keeps a look out to see who are in the habit of coming to listen to the gospel, and though it is undoubtedly a false surmise, yet it will frighten some, and prevent them from listening to the truth; however, there does not seem to be any falling off of company, or to be any less demand for books. It grieves us to be obliged daily to send many away empty who beg importunately; because we have not wherewithal to satisfy their demands.

16. Received letters from Dr. Bolles with magazines, &c. And were exceedingly glad to hear that two missionaries more have been appointed to this land; and that others are sought after. Oh! if the need of more help in this extensive field was at all realized at home, as we realize it who are on the spot, surely many would be ready to offer themselves to the Board saying, "Here am I, send me." How great is the harvest, compared with the number of laborers?

22. For two or three months past there has been a great influx of people from every part of the country consisting of troops lately raised, and who are called to this place to have their military equipage examined; immense numbers of these have been here for books, and if we had had a sufficient number to supply their demands, tracts would at this time have been scattered through nearly every town and village in the province. As it is, the tracts have been very widely circulated. And we frequently hear with what avidity they are read in those places that they have reached. Numbers who live several days' travel from this place, have called, and said, We have heard the fame of this religion, and are come to hear and get books. Yours affectionately,

J. WADE.

DR. BOLLES.

*Extract of a letter from Mr. Wade, addressed to Mr. Handy.*

"If it were not for the remains of an unsanctified heart, we should meet all the dispensations of Divine Providence with an even spirit, equally thankful for that which crosses the desires of our natural mind, and for that which is naturally agreeable to us;—or in other words, we should receive cross providences as we take bitter medicines, which, though unpleasant to the taste, are necessary to the preservation of life, and restoration of health. These we take because we trust in the skill and good intentions of our physician. But how much greater reason have we to trust in the skill and merciful intentions of our blessed Saviour, who has commended his love towards us by giving his own life to save us from eternal death, though he makes the events of the present life bitter to our natural taste by making us pass through many afflictions!—Surely, our Saviour will not oblige us to suffer any more here, than is just sufficient to mortify our love to self and the world, to purge away our dross, and prepare our immortal spirits for the holiness and happiness of heaven. Can we not, with these views, welcome all the trials, pains and crosses of the present life, and prefer them to worldly pleasures and prosperity?"

"It was no doubt this view which made the apostles and primitive saints 'glory in tribulation, and take joyfully the spoiling of their goods;' and this also made many saints in later times, submit to voluntary poverty, reproach, and many crosses, when they had wealth, honors, and worldly ease at their command. Oh, I feel a reverence which I cannot express for those persons who renounce wealth, honors, and all the enjoyments of the flesh for no other reason than that they may be conformed to the afflicted, cross bearing, despised life of our crucified Saviour.—I have no doubt but such souls will shine as stars of the first magnitude in the kingdom of our heavenly Father, forever and ever. O that I had courage and grace enough to imitate them! But, alas, I am exceedingly slow to practise what I so much admire; exceedingly backward to take those intermediate steps which lead to that exalted state of piety, after which I covet. Exalted piety is a summit which cannot be attained without much steady, patient, persevering labor. I trust

that through the atonement of Christ, and the forgiving mercy of God, I shall attain unto heaven at last; but expect I shall be one of those that are scarcely saved; and even this will be a wonder of mercies. Glory be to God, who hath given us this hope, through his abounding grace in Christ Jesus.

Yours respectfully, J. WADE.

To the Treasurer.

Maulmein, June 28, 1830.

Dear Sir,

The prospects seem to be more flattering than ever for the promotion of the gospel in this heathen land. When all who are engaged in the cause of the precious Redeemer, shall feel the necessity of relying on divine aid, rather than secular power, and thus place their confidence on the right object, the cause must and will prosper. But the weakness of human nature is such, that we are too apt to lean on a *broken reed*, even when we know it to be broken; and not put confidence in the Rock which never can be moved. I never had a view of this subject in such a light as I have seen it since I left my native land. The frailty of human life, the utter and complete emptiness of worldly things, and the joys of an upper and never ending state of bliss, I have been permitted to view through a different medium than ever before. That our "life is as a vapour," I really believe. I used formerly to *assent* to the fact, and as I suppose thousands do, and never suffer myself to reflect particularly upon it, in all its length and breadth! These truths, I regard *as truths*, and that "without holiness no man shall see the Lord."—I trust all our dear friends at home pray for us, and also that God will hear their prayers. Yours, &c.

CEPHAS BENNETT.

TO THE TREASURER.

Rutland, March 10, 1831.

Dear Sir,

I enclose ten dollars for the Burman mission, being a donation from a female friend, in this county, who was so much interested and affected with

APRIL, 1821.

reading Mrs. Wade's journal and address, that she resolved on making such retracements in wearing apparel as should enable her to give something for this mission.

Many of the friends of Zion were deeply affected with the same journal, having been previously excited by the life of Mrs. Judson. Our friends in these regions are much in favor of the Burman mission. And I assure you that what I have enclosed is no small sum for the person who has given it.

With sentiments of respect and esteem, I am yours, &c.

P:

AFRICA.

Letter from Mr. Skinner, to the Corresponding Secretary.

Monrovia, (Liberia) Dec. 9, 1830.

Dear Sir,

We embarked from Norfolk, Oct. 20, and arrived at Monrovia, Dec. 4. We were very kindly treated by the Captain and Agent of the Colony. We had divine services on such Sabbaths as the weather admitted.

There has been something of a reformation here. Six were baptized the day after I arrived, one a daughter of the lamented Mr. Carey. Messrs. Teague and Wearing residing in Monrovia, are the pastors of the Baptist churches here. We were very hospitably received by Mr. Teague, but expect to remove our lodgings next week to Mr. Wearing's. Mr. Teague has a son who has lately become a preacher.

Careytown or New Georgia is a settlement of recaptured Africans. It wears the appearance of industry and neatness, has about thirty professors, all Baptists, a meeting-house, and an exhorter of their own number. It is a fine stand for preaching and a mission. Caldwell has more inhabitants than Monrovia, less trade and less intelligence, but is pleasantly situated along the banks of the St. Paul, and well cultivated. The Baptists are now building a meeting-house. I have not visited Millsburgh, but am informed that there are a number of Baptists there, and that they are destitute of preaching.

It is supposed that the school at Big town, near Cape Mount, might be re-

vived. Mr. Revey after teaching it twelve months left it, as he says, with much regret on both sides. They were making good improvements, and there has been of late much religious anxiety among the inhabitants.

I think this to be a wide and promising field ripe for the harvest. I have arrived at a good time, and can only wish there were more laborers.

I feel grateful to that kind Providence which has brought me here safely, and should the Lord preserve my life hope to be useful. I have enjoyed myself very well, and am much pleased with the general appearance of the place; but much, very much remains to be done for its improvement.

Yours respectfully,

BENJ. R. SKINNER.

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### REVIVALS.

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To the Editor of the Magazine.

*Amherst College, Feb. 21, 1831.*

Dear Sir,

Having felt the most delightful sensations from the frequent perusal of revivals in your columns, and wishing in this way to promote the interests of Zion, I send you a brief account of a revival during the present winter, in the north Baptist church in Ashfield, Mass. I was present at the first special movings of the Holy Spirit. The church had become more awakened and more prayerful. Two young men of good character, yet as far as any from serious things, were melted into tears, in agony for their souls' eternal interest, at an evening meeting. It seemed wholly the work of God, and marvellous in our sight.

The brethren who had longed and prayed for a revival, began then to bless God, and take courage. Many prayers were offered for them, and some others became affected. These youth soon appeared happy in a Saviour's love. From this the heavenly work began to spread, and christians to be humbled as in the dust. Our meetings became so crowded that we were obliged to repair to the meeting-house for our evening meetings. We were led to exclaim, How dreadful is this place; it is none other than the house of God and the gate of heaven!

It has been said by those who have witnessed many revivals, that they have never been in any, where there was more solemnity and utter dependance on God. About this time the writer was employed to instruct a school within the precincts of the awakening. A few of the scholars had become hopeful converts, but the greater part were vain and thoughtless. Though the teacher tried in some measure to be faithful in daily pointing them to the Lamb of God, though he had requested the few converts to tarry after school, and pray for the impenitent, and be more solemn before them, still all efforts seemed fruitless because not made in faith. No one could himself take any of the glory, but rather lamented that he was not more faithful. God seemed to delay his blessing, as if to convince of unfaithfulness, and show to every one that he does all things after the counsel of his holy will.

A few days subsequent to this, the teacher returned to resume the exercises of the afternoon. No scholars were engaged in accustomed scenes of hilarity about the house. The influence of the Spirit of God had changed the scene. He approached, and hearing the voice of prayer, walked silently into the house, where he beheld the whole school, with the exception of one or two, knelt before the seats, and one at prayer. Two or three prayers were offered, when they rose and took their seats. Fourteen soon burst in tears in great agony for their souls, and wept, most of them, for the space of an hour. What could be done! There was weeping and praising God at the same moment. Never, said those, who hoped in Christ, did they feel their own weakness as then. They felt as though the Apostle's expression 'less than the least of all saints' was full of meaning. They felt unable to do any thing but pray; to which duty considerable of the afternoon was devoted.

If ever memory lingers on a scene that transpired on earth, that time, with bursting joy, methinks will be remembered on the blissful shores of immortality, when those who were witnesses, shall meet each other around the throne of God and the Lamb.

These meetings were continued during the intermission season, for some time. When the scholars did not thus meet in the house they resorted to a neighboring barn to enjoy un-



molested a happy season of prayer. Those who were so deeply impressed have continued affected, and some think they have found the pearl of great price.

Ten of those who have been connected with the school are hopeful converts, and a part of them have followed the example of their Saviour, being buried with him in baptism, according to the original simplicity and beauty of the divine institution.

There have been two bible classes most of the time among them, and some assert that they were the means of serious impressions to them. Twenty-five have been united with the Baptist church as fruits of the work, and a considerable number more are expecting to be baptized soon.

These revivals through our land which yearly increase, seem harbingers of better days to the church. They are clusters from the promised land—a sure prelude of millennial glory. They breathe out a heavenly balmy air like breezes from the celestial city. Through them the church will soar to the mount of God, and catch of the altars, and then surely the gates of hell cannot prevail against it. But for these revivals, the church of the living God, which fled from the face of the great red dragon or beast, and false prophet, into American wilds, would be pursued and slain, and not a saint would be left to sing the requiem of its glory. But blessed be God, there is a fountain opened from his throne, that we trust will ere long roll back the tide of popery and infidelity from our land. Our hope is alone in the blessing of God.

Yours, &c. J. ALDEN, jr.

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LETTER FROM REV. JOHN PECK,

To the Treasurer.

Cazenovia, Feb. 10, 1831.

Dear Brother,

I have just returned from Tonawanda, and found that station in a comfortable state. The mission family were in health, and happy in their employment in teaching the poor sons of the forest. The native school was in a flourishing state; the children make progress in reading, writing, arithmetic and geography. I also attended the sabbath school, and was delighted to hear the

little Indian children repeat the holy scriptures in their broken accents. Some of them give evidence of seriousness and great concern for their souls. O, may the precious word that they commit to memory have its desired effect on their hearts, and bring forth fruit to the glory of God.

The native church is in great union, and appear to be walking in the comfort of the Holy Ghost. I preached to them, and they gave great attention to the word, though I had to speak through an interpreter. I then met with them in a conference meeting where the native brethren and sisters seemed much engaged in religion, they spake much of the love of Christ in dying for sinners, and of the goodness of God in inclining the hearts of his children to remember them in their state of ignorance and sin, and send missionaries to teach them the way of salvation. I believe, if all who have contributed for the purpose of sending the word of life to them could have heard them express their thanks to God for the blessing, they would have felt amply rewarded for all they have done for their good, and would be willing to do much more. Six natives present, four men and two women, manifested deep conviction for their sins, and wanted good people to pray to God for them, that he would have mercy on their souls. It is evident the Holy Spirit is operating on the hearts of some of these poor benighted people.

Reformations in this part of the State are more general than what has been for many years. On the line of the Canal the most of the principal villages are visited with the out-pourings of the divine Spirit. On Middlebury, in the county of Genessee, the Lord has come down like showers of rain on the mown grass. Elder Joseph Elliot has baptized 200, and the blessed work still continues. Many other towns are sharing in the blessed work in this region.

Yours in the bonds of the gospel,  
JOHN PECK.

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EXTRACT OF A LETTER TO THE EDITOR.

Hartford, March 10, 1831.

“God has visited us in mercy. The church is awakening from “the long sleep of death,” backsliders are return-

ing. At my last inquiry meeting more than forty were present, asking the way to Zion; eight or ten have already obtained hope in Christ, and the attention of all classes in this community seems to be arrested to the subject of religion. The present indications of divine grace, promise a most refreshing season to Zion in this city. The Congregational churches share largely in the good work. Though we tremble, we can but "rejoice in hope of the glory of God."

Yours, &c. G. F. DAVIS.

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EXTRACT OF A LETTER TO DEA.  
H. LINCOLN.

*West-Troy, March 15, 1831.*

Dear Brother,

"You have probably heard of the work of the Lord in this region. For a few weeks past we have witnessed most astonishing displays of the mighty power and sovereign grace of our Divine Redeemer. The work is confined to no rank nor condition, no age nor sex; the man noted for his morality is laid in the dust and heard to adopt the words of Paul, "I was alive without the law, but when the commandment came, sin revived, and I died." The openly profane smite upon their breast, and cry in the bitterness of their souls, "God, be merciful to me a sinner." The aged and the young are alike made to submit and receive Jesus as their King and "crown him Lord of all." How solemn to listen to the groans of the wounded sinner, how delightful to listen to the song of the young convert! Twenty-five have lately been buried in baptism, and several more are expected soon to go forward."

ASHLEY VAUGHN.

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PLEASING REVIVAL IN THE KEHUKEE ASSOCIATION, N. C.

Some measures adopted by this Association unfavorable to benevolent efforts, have excited regret among the churches of Christ; but the influences of the Divine Spirit in the conversion of sinners will doubtless put a cheering aspect on its affairs, and enkindle the expansive spirit of the gospel. The following letter is from Mr. Worrel,

who resides within the above Association, to the Editor of the Richmond Religious Herald.

*Louisburg, N. C. Feb. 2, 1831.*

Dear Brother,

Your affectionate and very acceptable letter came to hand the 31st of last month. In answer to your inquiries respecting the revival in this region, I will mention, that Peach Tree, Red Bud, Maple Spring, and Sandy Creek churches belong to the Kehukee Association. At Peach Tree I have baptized seventy, and 13 are waiting for baptism. At Sandy Creek forty-three have been received. Brother Crocker has baptized forty-seven at Maple Spring, and brother Bennet eight at Red Bud churches. Since September, I have had the privilege of leading into the water one hundred and twenty-six. A number of candidates are now waiting.

Since the above mentioned date, brother Crocker has baptized sixty-one, and brethren Crudup and Purify, of Wake county, upwards of one hundred. I have been ready to hope the revival would extend lower down the Kehukee Association, through Nash county, &c. A few years since, this neighborhood was literally a moral wilderness. With the exception of one church, about twelve miles off, there were not more than ten Baptist white males in the county of Franklin. But the scene is changed. I have never before seen such a reformation among white and black, rich and poor. The revival is yet spreading.

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REVIVAL IN A SCHOOL.

The great blessing, resulting from pious instructors in schools, has been apparent in many revivals of religion, and should excite an increased solicitude to multiply the number. The station they occupy holds a near affinity to the office of the ministry. The young mind is peculiarly susceptible, and numerous opportunities present for an instructor to impress his own views on the minds of his pupils. If he be pious, and exhibit the peculiarities of the glorious gospel, the happiest results may be anticipated. The writer of

the following statement is a member of the Hamilton Theological Institution, and was engaged at Berkshire, Tioga Co. N. Y. in the instruction of a School. We make the extract from the New York Baptist Register.

“A work of grace commenced in my school about four weeks ago, and three or four we hope were converted. Last Wednesday a week, there seemed to be a new impulse. While I was praying in the morning, one of the young ladies obtained a hope. The feeling seemed to increase in school during the forenoon. I closed by prayer, and went to visit one of my scholars who in distress of mind had sent for me. I returned, and found that two had obtained hopes in Christ during the intermission. On entering the school room, one of the young gentlemen who had not before discovered much feeling, came to me, and with tears requested that I would commence the school by prayer. I did so. The whole school, with the exception of three or four, were in tears.

I dismissed school, and told the students I should remain, and any could stay who wished. None departed. I conversed with individuals; and those who had previously obtained hopes, in obedience to our divine Master, began to say, ‘Come.’ During that day, nine of my scholars obtained hopes.

The following day, that is, a week ago yesterday, I commenced as usual; but the state of feeling was such that the students could not study. I again dismissed the school. Eleven we trust were that day brought into the kingdom of Christ.

Friday was spent in the same manner. In the afternoon, the report of the state of the school having gone considerably abroad, a young gentleman and three young ladies from Richford, only one of whom was pious, visited us; and the next day they returned, all hoping in the Saviour. Several from the common school in the other part of the house, came in, and we think found the Saviour precious to their souls. During two days, twenty of my students think they found Jesus in that room; and during the four last days of last week, twenty-five persons think they experienced in that same room a change of heart. When I commenced school, only one solitary

individual in school had a hope. Now out of forty-four, twenty-eight indulge hopes, and sixteen are yet strangers to God.

Saturday, we uniformly devote to reviewing the lessons of the past week. So when Saturday came, we reviewed that heavenly lesson which the Holy Spirit had taught us during the week. Each, as far as time would allow, related his experience, interspersed with singing and prayer; and we enjoyed a heavenly season.

Yours in the love of Christ,  
ABNER WEBB.

The preceding communications of revivals of religion are presented as a specimen of the articles of intelligence which greet the friends of Zion from every quarter. Jehovah is manifesting his grace in a most signal manner. In cities and in villages, the joys of the redeemed abound. The city of New York continues to excite a deep and awakened interest, and exhibits a happy progress in religious revival. Eleven colleges enjoy seasons of gracious visitation.

We are happy also to state, that there are pleasing indications in Boston, that the Saviour is in the midst of his people, by the increased attention to the means of grace, and by instances of awakening and conversion. The lovers of Zion are especially called to a zealous and untiring devotedness to the service of the Lord. “Arise, shine, for thy light is come, and the glory of the Lord has arisen upon thee.”

SABBATH SCHOOLS.

The progress of Sabbath Schools in the United States must be gratifying to all the friends of religion and a free government; for nothing but the prevalence of sound morals and pure religion can insure the permanency of our free and happy civil institutions. The universal establishment of Sabbath Schools will most effectually promote the great objects of Christian benevolence. The resolution of the Ameri-



can Union to establish Schools through the new States has awakened a deep interest. On the 16th of Feb. a large meeting of members of Congress and others met, in the city of Washington, to promote the object. Various addresses were delivered. William Wirt, Esq. being unable to attend, addressed a letter to the meeting, from which we make the following extract.

“In relation to the world at large, I believe that public virtue has no solid basis, but in religion. I mean by public virtue, that which impels a man, in all his public acts, to look solely to the good of his country, without any view of personal aggrandizement. I believe that the Fathers of our revolution were, for the most part, such men. A great crisis called them out, and the common danger, as well as the common hope, supplied a great motive of action, which held them together, and directed their united efforts to the liberation of their country. But that crisis once passed, and the object achieved, the natural passions of man came into play, and then came personal ambition, with all its disastrous retinue of faction, intrigue, injustice, barbarity, slander, contention, and strife, until our whole country presents a scene from which every honest and peaceable man recoils, without a ray of hope, except from the power of the Almighty. Private vice always keeps pace with public immorality. Principles and manners descend naturally from those who occupy distinguished places, to those who dwell in the humbler walks of life. This is an admitted truth in monarchies, and we have had experience enough to know, that it is extensively true in republics. One distinguished man is able to corrupt a whole neighborhood by his example and machinations; and the sphere of his pernicious influence becomes enlarged, in proportion to the eminence to which he has risen. The only correction is that which you seek to apply, and the plan is laid in the profoundest wisdom. Begin at the other end of society, with the rising generation, in the humbler walks of life. Plant in them the seeds of that gospel, to whose power the world of civilized man bears evidence, and you raise up a great antagonist principle which will overwhelm corruption, though seated on high. The

people in truth hold the upper place among us. They are the spring-head, the natural fountain of all power. Purify the fountain, and its stream will be pure. And what is there so efficacious, nay, what is there that has any power at all to produce such an effect, but the gospel of the Redeemer carried home to the heart by his spirit. Mere human virtue is a cheat—a scintillation at best, which we see continually extinguished by temptation. It has no power to resist the call of selfish ambition, and the tissue of vile means and agents which such an ambition never fails to employ. It may make a show in public; but it has no power to resist the temptations which solicit the passions of man in private, and which have already poisoned all the springs of moral action among us. Nothing less than the living conviction of an ever present God, before whom we are acting and thinking and speaking, and that we have a future state of never ending existence, dependant on his approbation, can impose a moment's restraint on the indulgence of human passion; and nothing can reconcile man to such a restraint, but the formation of a new spirit within him, which will convert that restraint into liberty and privilege, and make the service of God his highest happiness, here, as well as his only sure hope, hereafter. This is the spiritual work of the gospel of the Redeemer, which has brought life and immortality to light, and furnished to man a motive and a spring of action, which enables him to tread the earth and all its vile pursuits beneath his feet, in the contemplation of that immortality to which he is hastening. With these sincere and deep convictions on this subject, it is delightful to anticipate the change that will, in all human probability, be wrought by this great and magnificent scheme of Sabbath Schools, in the rich and populous valley of the Mississippi. It is happy to see that there is nothing sectarian about it, but that the whole Christian church unites in its advancement. And it is not less happy to see that the narrow spirit of political party, or of temporal dominion to the church, has no concern in this case; that the great objects in view are of universal concern, the diffusion of light and knowledge, and the deep and wide dissemination of that pure religion, without which human virtue degenerates into an empty show, or a hypocritical instrument of ambition. That this truly noble and benevolent plan may be

placed under wise and judicious direction, that it may be crowned with success by Him who alone has power so to crown it, and that the kingdom of the Redeemer may come, is the fervent wish and prayer of

“Your fellow-citizen,  
WM. WIRT.”

MEETING OF MISSIONARIES AT  
NEW ECHOTA.

Dec. 29, 1830. Twelve Missionaries, of different denominations, held a meeting at New Echota, for the purpose of examining various subjects in relation to the state of the Cherokees, and published the result of their deliberations. They state, that a majority of the persons composing the rulers, are full Cherokees; that civilization is progressing among them in a gratifying manner; that the general and almost universal sentiment is unfavorable to emigration. The following is their statement respecting religion:

“In regard to the state of religion we deem it sufficient to state, as nearly as we are able, the number of mem-

bers of the several religious societies. To the Presbyterian churches belong 219 members, of whom 167 are Cherokees. In the United Brethren's churches are 45 Cherokee members. In the Baptist churches, probably about 90; we know not the exact number. The official statement of the Methodist missionaries, made a little more than a year ago, gave 736 as the number of members in their societies, including those who are denominated seekers. The number according to the report of the present year we have not been able to ascertain. We are assured not less than 850. Of these the greater part are Cherokees.”

NEW YEAR'S GIFT.

Our readers will call to mind that a new year's gift for the heathen was recently proposed, of 1000 dollars, for printing the Burman Bible. The Treasurer's account for this month acknowledges the receipt of 150 dollars, in part of this amount, and we trust the friends of the Burman mission will prosecute this highly laudable object to a happy result.

CHURCHES ORGANIZED AND ORDINATIONS.

On the 2d Sabbath in Dec. last a Baptist church was organized in Freeport, Armstrong Co. Penn.

Dec. 12, 1830, a Baptist Church was organized at Westskill, Lexington, Green Co. N. Y.

Jan. 21, 1831, a Baptist church was constituted at Plateskill, Broome, Schoharie Co. N. Y.

Dec. 18, 1830, Mr. Burnwell Holbrook was ordained in Green Co. Alabama.

On Wednesday, 2d March, Mr. Edmund N. Harris was ordained pastor over the Baptist

Church and Society in Barnstable, Massachusetts. Sermon by the Rev. Henry Jackson, of Charlestown.

On Wednesday evening Feb. 16, Rev. Hervey Fittz was publicly recognized as pastor of the 1st Baptist Church in Hallowell, Me. Sermon by Rev. Josiah Houghton, of Fayette.

In Pittsford, Vt. Feb. 8, Mr. Joel K. Green was ordained as Pastor over the Baptist Church and Society in that place. Sermon by Rev. Henry Green.

Account of Moneys received by the Treasurer of the Newton Theological Institution, up to March 22, 1831.

Of Dea. Thomas Griggs, Brookline, -	5,00	Reuben Stone, Newton, - - -	5,00
Bela Greenwood, - - -	1,00	Articles of bedding from ladies in Charles-st. Bap. Society, Boston, by Mrs. Sharp,	23,00
Ladies in Second Baptist Soc. Boston, for the purchase of furniture, by Mrs. Knowles,	55,00	One feather bed by Mrs. W. W. Blake,	18,00
First Baptist church, Charlestown, -	50,00	Books from the Charles-Street female industrious Society, by Dr. Sharp,	71,00
A member of do. - - -	50,00	One pair thirteen inch globes, chiefly from young persons in the Charles-St. Baptist Society, - - - - -	50,00
Josiah Ball, Bellingham, - - -	2,00	Paley's Works, by a minister of the gospel,	6,00
Asa Howe, do. - - -	2,00	Dr. Goodwin's works, 5 vols. folio, by do.	25,00
V. Baker, do. - - -	1,00	Christian Observer, 14 vols. by do.	
Baptist Society, West Cambridge, in articles of bedding, - - -	14,00		
Baptist church, Roxbury, - - -	50,00		

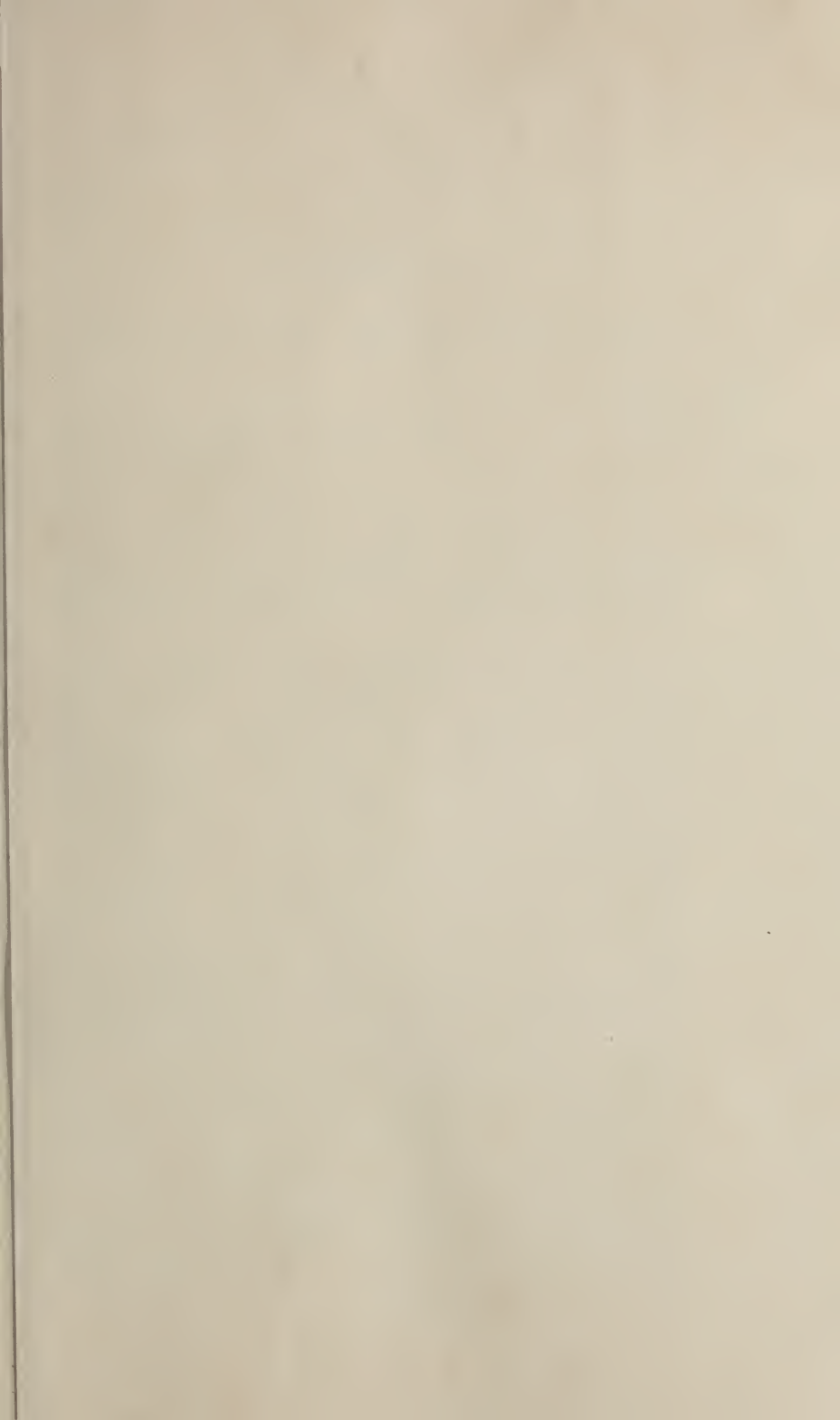
LEVI FARWELL, Treas.

*Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, from Feb. 25, to March 24, 1831.*

From a lady in Portsmouth, N. H. for the Burman mission, per Rev. Baron Stow,	- - - - -	1,00
Y. Z. for printing tracts in Burmah,	- - - - -	20,00
Accompanied by the following note:		
"Sir,—In 1st Corinthians, 16th chapter, and 2d verse, it is written: 'Let every one of you lay by him in store as God hath prospered him.' In compliance with the above injunction, I enclose 20 dollars, which I wish to have appropriated to printing and circulating tracts in Burmah.		
		Y. Z."
"Feb. 26, 1831.		
From Dea. James Loring, Treasurer of the Boston Bap. For. Miss. Soc. for female schools in Burmah, having been contributed by the Fem. Pri. Soc. of the Federal-St. Bap. church and congregation, Boston, under the pastoral charge of Rev. H. Malcom, per Mrs. H. Lincoln, Treas.	- - - - -	68,00
Treasurer of the Baptist State Convention of Massachusetts, it having been received from the Wendall Association, for the Burman mission, per Rev. J. Goings,	- - - - -	38,00
Mrs. Maria T. Jackson, and Mrs. Eliza B. Rogers, daughters of the late Rev. Stephen Gano, Providence, R. I. being the first payment for the purpose of supporting and educating a heathen child in Burmah to bear the name of their late venerated parent, per Rev. H. Jackson,	- - - - -	25,00
This generous donation was accompanied with a pledge that it should be continued till it shall amount to the sum of one hundred dollars.		
From Baptist Fem. Miss. Soc. New Bedford, being the first payment towards supporting and educating a Burman child, to be called Ann Freeman, to be continued annually, commencing with the first of September, 1830, by Miss Eliza S. Gardner, Sec'y, per Rev. S. P. Hill,	- - - - -	25,00
R. C. Latane, King and Queen Co. Va. by W. Crane, Esq. per Mr. E. Lincoln,	- - - - -	1,00
From the Albany Baptist Missionary Soc. to be specially applied to the use of the Burman mission, per Mr. E. C. McIntosh,	- - - - -	75,00
Mr. M. Ball, Ag't of the Board, having been collected by him in S. Carolina and Georgia, 275,00	- - - - -	
W. R. Stockbridge, Esq. Treas. of the Cumberland Bap. Miss. Soc. Aux. &c. having been contributed as follows, viz.	- - - - -	
Mrs. Nancy Ilsley, Treas. of the Burman Fem. Ed. Soc. of Portland, for the education of Burman female children,	- - - - -	19,00
James Perkins of Minot,	- - - - -	50
Male Primary Society, of Freeport,	- - - - -	10,37
Female do. do.	- - - - -	12,71
Young Men's Society of Portland,	- - - - -	100,00
Male Primary Soc. of Bath,	- - - - -	21,00
Male Primary Society of North Yarmouth,	- - - - -	20,03
Female do. do.	- - - - -	22,42
Burman Soc. of North Yarmouth, for the education of pious youth,	- - - - -	17,00
Friends in Brunswick, by Rev. B. Titcomb,	- - - - -	4,00
Mrs. Nancy Ilsley, Treas. of the Burman Fem. Ed. Soc. Portland,	- - - - -	17,00
		—244,03
Mrs. Holingbroke, Treas. of Fem. Bap. Mis. Soc. Middletown, N. J. per Rev. A. Maclay,	5,01	
Montrose Bap. church, Penn. for the Burman mission, per Rev. S. H. Cone,	7,00	
Robert Tompkins, Esq. Treas. of the Cayuga Baptist For. Miss. Soc. Aux. &c. per Rev. Cornelius P. Wyckoff, of Auburn,	60,43	
per W. Colgate, Esq. New-York,	72,44	
A lady in Rutland Co. Vt. in consequence of reading Mrs. Wade's journal and address, per Rev. Hadley Procter,	- - - - -	10,00
Dea. James Loring, Treas. of the Boston Bap. For. Miss. Soc. it having been contributed at the monthly concert for prayer, by the four Bap. churches in Boston, for education of female children in India,	- - - - -	112,00
Bap. church in Gibbonsville and West Troy, N. Y. being avails of collections taken at their monthly concert for prayer, to aid in printing the Bible in Burmah, per Rev. A. Vaughn,	- - - - -	20,00
Rev. Daniel Hascall, Treas. of the Madison For. Miss. Soc. Aux. &c.	- - - - -	50,00
A donation of several friends, to the heathen, to be appropriated to the exclusive object of printing the New Testament in the Burman language,	- - - - -	150,00
The following is an extract from the letter enclosing this donation:		
"Dear brother in the Lord,—I have now the pleasure of forwarding you one hundred and fifty dollars, being the donation of several friends to the heathen. I hope that in addition to this you will receive soon fifty dollars more from the Baptist church in this place. You will be particular in the appropriation of the above to the exclusive object of printing the New Testament in the Burman language, agreeably to the desire of the donors. I hope the 1000 dolls. will be made up. Let our dependence, after the most faithful and diligent use of means, be on God alone for the blessing of salvation which it is his divine prerogative to bestow."		
Yours in a precious Saviour,		
Several ladies of the Baptist church and congregation under the pastoral care of Rev. J. C. Welsh, Warren, R. I. being the first payment for the support and education of a Burman boy to be named John Carnes Welsh,		
		25,00
A few females of Philadelphia and Frankford, a part of which is to be expended for the purchase of various articles to be forwarded to Mrs. Wade in Burmah, and which with the balance is to be appropriated at her discretion, per Mrs. Hetty Gillison, and Mrs. Mary Davis,	- - - - -	100,00
The Juvenile Miss. Soc. Burlington, N. J. for Indian missions in the U. S. by Mr. Peter P. Runyon, Treas. of the N. J. Bap. State Convention, for missionary purposes,	- - - - -	10,00

H. LINCOLN, Treas.





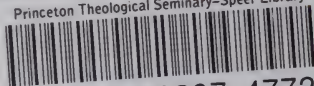
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